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THE EVANGELIZATION OF THE TIV TRIBE
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BOOK REVIEW

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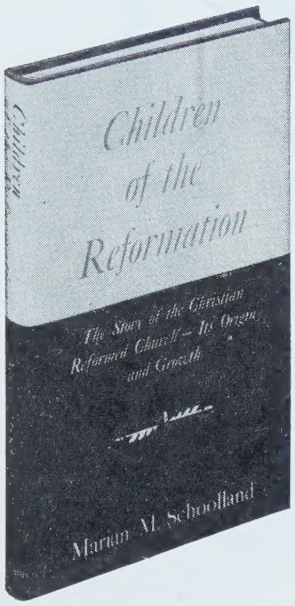

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The Prayer of Thanksgiving on the following page was composed for JOURNAL *readers by Lewis B. Smedes, Assistant Professor of Bible, Calvin College.*

THE FOURTH DIMENSION
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LITTLE CHILDREN, LOVE ONE ANOTHER, *A Short Story*
Mildred Zylstra

THE ROOTS OF THE CALVINISTIC DAY SCHOOL MOVEMENT (II)
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THE EVANGELIZATION OF THE TIV TRIBE
Rev. Ralph Baker, *Missionary of the Sudan Mission, Africa*

BOOK REVIEW

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A Prayer of Thanksgiving

Thank Thee, Father, for Thyself; Thou art better far an Thy gifts. I Thank Thee that Thou art only what ıou art and that Thou art all that Thou art to me. I ›uld sometimes change Thee if I could; but when I ow Thee better, I would have Thee only as Thou art.

Help me to give Thanks.

Thank Thee for Jesus my Lord. He is both Thyself y Thy gift. I thank Thee that He is no less than Thee, other than me, that He is Thine and mine, that being ıine He makes Thee mine. When I know Him, I ›uld have Thee only as Thou art in Him.

Help me to give Thanks.

Thank Thee for Thy Spirit, Thine unseen Self who ens my eyes to Thee. I thank Thee for Thy church — e communion of Thy children, the channel of Thy arity. I thank Thee for the service and the sacraments at are mine through Thy Spirit within Thy church.

Help me to give Thanks.

Thank Thee for my church. I thank Thee for its people ıo are stubbornly loyal in spite of the failures of min- ers like me. I thank Thee for the Word that possesses and the Spirit that forms it. I thank Thee for its saints, ne of whom are my friends. I thank Thee that my urch is really part of Thy church.

Help me to give Thanks.

Thank Thee for people who love me and who want to loved by me. I thank Thee for those united to me, t by choice, but by birth and yet now by choice too cause also by love. I thank Thee for those united to e, not by birth, but by friendship, but who are close to e as kin.

Help me to give Thanks.

Thank Thee for dead and living saints whose lives buke my own; for every person who has helped me by s words and his life — there are many of these. I thank hee for those who serve me without ever hearing my anks. I thank Thee for those who fight for rights I ıerish but for which I often fail to fight.

Help me to give Thanks.

I Thank Thee for my country. I am grateful that it took my parents in and took the refugees of many lands be- sides. I thank Thee that it is wide and beautiful, rich and resourceful. I thank Thee that it is often willing to share its wealth with peoples less rich but not less worthy than its own.

Help me to give Thanks.

I Thank Thee for law and the courts of law. I am grateful that minority peoples have the legal right to equality rather than the humiliation of privilege; that working men are protected and not enslaved by law; that churches are respected and not controlled by law; that rulers are under and not above the law; that segregation of races by force is against and not on the side of law; that laws must be obeyed by all, but that bad laws can be changed.

Help me to give Thanks.

I Thank Thee for setting beauty in the world and for giving men genius to create beautiful things.

I Thank Thee for science and scientists; for the under- standing of the world they have opened to us and for the medicines and machines they have given us. I thank Thee for the accomplishments of science and for the hu- mility of scientists.

I Thank Thee for books to read and for those who write them.

I Thank Thee for the gadgets that make life easier for women in the home.

I Thank Thee for entertainment and for those who can make me laugh — at them and at myself.

Take Thou my words, O Father, and transform them at Thy throne into fitting expressions of my insufficient gratitude. Teach me how to accept Thy gifts. Teach me how to love their Giver. And be ever kind to forgive the sin of my ingratitude. Through Jesus Christ Thy Son. Amen.

The Fourth Dimension

by Harry R. Boer

THE CENTRAL PROBLEM confronting every missionary is: How do I make contact, real contact, with the person I want to reach. When I say that this is the central problem of every missionary, I understand the word "missionary" in the broadest possible sense of the term. I mean by it the church as a whole and every member of it as well as those whose calling is to full-time missionary service.

Perhaps the question can better be put this way: How do we witness? How do we witness corporately and individually? How must we approach the person, persons, or group of persons whom we wish to evangelize?

This question comes anew to every generation because every generation lives in its own milieu with the problems, attitudes, and mentalities generated by that milieu. An approach that was satisfactory twenty or thirty years ago may be quite ineffective today. Nevertheless, amid all the flux and change in methodology there is that which does not change. However varying the manner in which we bring Christ to men there is always the "Jesus Christ, the same yesterday, today and forever" which must somehow also have bearing on the manner, the spirit, the approach with which we go to men. It is the unchanging element in evangelism which this article has in mind when it speaks about the way in which the church, her missionaries, and all her members must represent the gospel of grace to men.

The Apostle of Our Confession

In endeavoring to answer the question: How must we go? we can do no better than to observe how Jesus came to reclaim a lost world. In fact, He has explicitly laid down His own example as the pattern we must follow in our missionary witness. "As the Father has sent me, even so send I you" (John 20:21). We must go *just as* Christ came. In precisely the same way: ". . . *even so* send I you."

It is not accidental that this command, in which Christ's being sent by the Father and our being sent by Christ are related to each other as original and copy, appears in John's gospel. He has, so to speak, appropriated the word "send" for the purpose of describing God's sending of His Son into the world. No gospel, no epistle, freights the word with this particular meaning so heavily as does John. Of the sixty odd times the word appears in his gospel (in the form of two Greek words, *apostello* and *pempo*) it is used no less than fifty times to refer to Christ's mission to the wor The words "mission" and "missionary" have e tered the English language through the Lat word *mitto*, to send, the equivalent of the Gre word *apostello* from which comes the English wo "apostle."

When Christ therefore sends us into the wo in the same way in which He was sent into He is simply saying that He is the arch-missiona the great example for all missionaries of all tim For this reason the letter to the Hebrews admo ishes us to consider "Jesus, the apostle [missio ary] . . . of our confession" (3:1).

How, then, did the Father send the Son in the world?

Of all that can be said in response to this que tion, the heart, soul, and essence is this: the I carnation, the Christmas message, the Emmanu God with us, the Word became *flesh* and dw among us. *That* is how the Son came. And som how we must go as He came. As He was sent, we are sent. How can we be missionaries in th radical sense? How must we somehow incarna ourselves in other men? How can the "Immanue in some way be effected also through us?

The Word Became Flesh

It is very common to give to the scriptural teac ing that the Son of God became flesh a less th radical meaning and thereby a really untrue mea ing. Ask what it means that the Son of God b came flesh and you will hear: It means that H became man, He became human being, by which usually meant a sort of Adamic human being, t unblemished type with the heavenly face, long flo ing hair, and soft penetrating eyes of the Weste Sunday school pictures. In our mental picture the Christ who walked among men there is lit of Isaiah's "he had no form or comeliness that should look at him, and no beauty that we shou desire him." Our Sunday school Christ is ve beautiful and very desirable. He was human but it is hard to recognize ourselves in him.

The picture which the New Testament draws Christ is quite different from our idealization. says that the Son of God became *flesh*. Ugly wor We err when we think, as is usually done, that th is just another word for human, for being a ma for simply being of that species of life which d scended from Adam. No, "flesh" in the New Te tament means man in his *guilt*, man in his *broke*

ess, man in his *need,* his *sorrow,* his *sin,* man n his *alienation from God.* It is into *that* humani- y that Christ entered when He was born as a hild in Bethlehem. The Word became *flesh.*

This is the consistent teaching of the New Tes- ament. "For God has done what the law, weak- ned by the flesh, could not do: sending his own on in the *likeness of sinful flesh* and for sin, he ondemned sin in the flesh" (Rom. 8:3). "For ur sake he made him *to be sin* who knew no sin, o that in him we might become the righteousness f God" (II Cor. 5:21). "Since therefore the hildren share in flesh and blood, he himself like- ise partook of *the same nature.* . . . Therefore he ad to be made like his brethren *in every respect.* . . For because he himself has suffered and been empted, he is able to help those who are tempted" Heb. 2:14-18). "For we have not a high priest ho is unable to sympathize with our weaknesses, ut one who *in every respect* has been tempted s we are, yet without sinning" (Heb. 4:15).

In short, Christ's coming in the flesh means otal *identification with, complete involvement in,* he lot of those whom He came to safe. There was o holding back. Let us never say, He came in the ikeness of sinful flesh but He wasn't *really* as *we* re. We don't have a make-believe human Christ, ve don't have an *ersatz* God-made-man. We have *real* God-man; and not as Adam was a man, but s *we,* as you and I *after the Fall,* are men. He did ot try to save us from a distance by adopting a umanity foreign to our experience. He stepped ully into our place and in that awful place of suf- ering and guilt, so awful that He became sin it- elf in the sight of God, He was our perfect Savior.

In all this He differed from us in one respect, in he one respect in which He needed to differ from is to be our Savior — He did no sin. He was mor- lly and spiritually blameless.

Let no one feel that this separates Him from us ecause at the point of our deepest need, at the oint of the *cause* of our condition of suffering nd guilt in distinction from that condition itself, He was really not one with us. Let us not be mis- ed here. Though He did no sin He was *guilty* efore the divine tribunal, guilty for us, and He ook on Himself all the consequences of bearing hat guilt. That is why He was forsaken of God, nd who among men undergoes that experience in life? And does not His moral and spiritual purity expose Him more rather than less to the pain of seeing and sensing the disharmony and perversion of the human spiritual and moral world of which He was a part? Does not the skilled musician suf- fer more from discord than the man who is inno- cent of musical discernment?

Now, this, according to the teaching of the New Testament, is the kind of Sent One, the kind of Apostle, the kind of Missionary Christ was. And now we read with a new and overwhelming meaning His command to us: As the Father has sent me, *even so* send I you.

Total identification, total involvement — that is what is asked of us. Not total involvement in, totol identification with, a task, a cause, an under- taking, a program — that is not so difficult. Any enterprise, however holy and good, is so easily made *our* enterprise and in the end we find that our identification with and our involvement in it were really an identification with and an involvement in *ourselves.* No, what is asked of us is identifica- tion with, involvement in, the lives of *other people.* Christ identified Himself not with some cause or some project, but with *us.* That is why we love Him so. It is to *that* kind of identification, to *that* kind of love, that we are called. That is what the "even so" of the command to go as He came, fun- damentally means. We must approach people in such a way that they will feel that we really are or want to be one with them, that we under- stand them, that we want to be received by them and that we want to receive them ourselves. And this attitude must be conveyed not only by individ- ual members, by the several missionaries, but es- pecially by *the church,* by the congregations into which the fruits of evangelism must be gathered.

The Three Dimensions and the Fourth Dimension

How can we manifest such love in our evan- gelistic outreach? How can we seek to approach Paul's example: "To the Jews I became as a Jew . . . to those under the law I became as one under the law. . . . To those outside the law I became as one outside the law. . . . To the weak I became weak . . . . I have become all things to all men, that I might by all means save some" (I Cor. 9:20-23). Or his "But we were gentle among you, like a nurse taking care of her children. So, being affec- tionately desirous of you, we were ready to share with you not only the gospel of God but also *our own selves,* because you had become very dear to us" (I Thess. 2:7,8).

In one way little can be said here that is not obvious. One can be exhorted to love, one cannot be taught to love. It is possible, however, to cre- ate situations which facilitate the giving of self or, when the self is given, which make the giving of self effective. It is in this endeavor that the Christian Reformed Church *as a whole* can do much. There is among us much individual evan- gelistic giving of self which somehow does not achieve the expected fruitfulness because the Christian Reformed community as a whole is not involved in the individual effort. The question is, How can the church on the local, regional, and de-

nominational level so give herself to the life of the community in which she lives that she will support and complement the witness of individual members and missionaries?

Anyone having only a passing acquaintance with the Christian Reformed Church knows that most of the life of her members is lived in terms of three dimensions — the church, the home, and the Christian school. Outside the waking time spent in earning his daily bread, ninety percent of the time of the average Christian Reformed man is given in varying proportions to one or more of these dimensions in his life. This fact need not be elaborated here, it is well known. We are conditioned from childhood on to live our lives in terms of these three dimensions. In them we feel "at home." We know how to move in them familiarly, efficiently, and with dedication.

When we take a good look at ourselves, however, not from the viewpoint of our three-dimensional self but from the viewpoint of our evangelistic duty in the world, the picture suddenly becomes uncomfortable and disturbing. From an *evangelistic* point of view it suddenly becomes apparent that our well-nigh exclusive preoccupation with the three dimensions leaves us an ineffective agent and to a large extent an unknown agent in that *fourth* dimension in which the objects of evangelism really lie, namely, society at large. It is the community, the humanity that lives all around us and in which can be found every conceivable relationship to God from that of deepest piety to utter rejection. It is in *this* dimension that our evangelistic task lies and it is this very dimension which our whole upbringing virtually bars us from entering fruitfully. Many individuals among us have broken through the barrier but the Christian Reformed community as a whole has not. Therefore as soon as it is attempted to integrate or incorporate the fruits of individual effort into the Christian Reformed community as a whole it becomes apparent that that individual effort never really had a solid corporate substratum and it falls short of its goal.

Let us look at ourselves from the point of view of our participation in the life of what I have called the fourth dimension. When we ask what we do in the way of Red Cross work, city recreation, local politics, community projects of one kind and another, it is not a very bright picture that unfolds before us. We don't really know that fourth dimension and, to be quite honest, we do not care very much about it. As interested spectators, more or less, yes, but as participants who take part in its life with the same concern and vitality with which we engage in "kingdom work" (as though there is no kingdom of God in the fourth dimension), no. The things we get excited about, the things we give for, the things that liv in our minds and hearts, are nearly all in one wa or another related to one or more of the three d mensions to which we are used. When the recor of our defeats and victories, our hopes, disappoin ments and achievements, our failures and our suc cesses comes to be written, it will include little c slum clearance, community health, crime prever tion, public library and recreation program cleaner city halls and the like, but much that ha improved our home, church, and school life. Ca we really hope to be successful in our evangelisr with such an attitude to the life of the larger com munity in which we live? Can we expect an isc lated, individualistic, and purely religious outreach unrelated to the other aspects of the life of th fourth dimension, to bear large fruit?

Even So Send I You

When Christ came into the world He came unt the fourth dimension. There just wasn't any othe to enter. The dimensions that should have receive Him were not hospitable. He came unto His ow and His own received Him not. There were famil iar friends and familiar small circles — there wer no familiar social and ecclesiastical structures i which He could lead a sheltered life and fro which He could launch out into the unfamiliar re gions. It was with this unfamiliar area, this fourt dimension, that He wholly and unreservedly iden tified Himself. He was not "at home" there, bu He lived and worked there and out of it He carve for Himself a wonderful home and a familiar circle the Church of the living God which is His temple

Christ's command, reinforced by His example comes to us, comes to the church: Even so send you. I do not mean to suggest that we should us the various activities I have referred to in th fourth dimension as a means of evangelism. W want to be interested in them for their own sake and apply Christian principles in them withou covertly trying to get a few baptisms in the bar gain. We want to keep the Reformed approac and recognize that these activities have their ow character and purpose. What I do suggest is tha a Christian community interested more than w are in the fourth dimension will do direct evange lism in that dimension more joyfully, more spon taneously, more fruitfully than we do at the presen time.

It will be well for us and especially for our lead ers to face frankly the undeniable fact that th average Christian Reformed man finds it rathe hard to meet "outsiders." He's uncomfortable i their presence, feels awkward, and longs for th comfort of the three-dimensional situation. Bu this means that there's something badly wrong with the way in which we have been prepared fo

our job in the world as Christians and as a church. We are supposed to move easily in the fourth dimension *for Christ's sake,* because that is the area into which He entered and which we in imitation of His example have been commanded to enter. And we must enter it and move in it with a certain sense of proprietorship; for, however alien its spirit is to the law of Christ, it is "my Father's world," which Christ has redeemed and which we must now call to acknowledge its true Master.

Our first concern should not now be to plunge head over heels into community projects. Conceivably that might not help at all. What we should be concerned about is that we should identify ourselves more in our interests and sense of calling and responsibility with the men and women who live all around us, with their life, their problems, that we try to understand their bad side and their good side. When we *then* speak to people about their souls' welfare and their responsibility to God we will find natural contexts in which to do so. There will arise unlooked-for opportunities and the witness will be easier because it will come more naturally. For it will flow out of a context of identification and involvement. We will not be regarded as a stand-offish Dutch or semi-Dutch group, intent mainly on preserving its own identity. We will be known as *Americans,* as American *Christians,* and from that vantage point of solidarity with the community we shall find it easier to love, easier to associate, and easier to speak.

Little Children, Love One Another

A Short Story

by Mildred Zylstra

I WAS AT LA CHAPELLE the day Armand Du Bois was discovered. I saw his resurrection and his death.

I had taken rooms at the inn near the Forest of Chantilly. The woods were surpassingly beautiful those early days in July. Oaks, pines, and lindens caught the sun in their branches and threw an emerald light over the paths. The forest was like an island, green and still, winds whispering over it like waves. There was nothing here to remind one of the grey fungus of fear that pervaded the cities, nothing except the mushrooms that raised their ashen, chalk-white umbrellas among the green ferns.

My room at the inn looked out on the forest. At my request Mme. Bertillon, the innkeeper's wife, had placed a table on the balcony of the room, and I spent a great part of each day there writing.

There was only one house between the inn and the forest, a cottage belonging to M. Du Bois. The house was circled by a row of fruit trees, but I could see the closed shutters of the attic from my room. Often as I walked to the woods I saw Mme. Du Bois trundling manure from the stable to the front yard where it was piled. She never spoke to me as the other women of the village did. She seemed morose, unfriendly.

Her husband, M. Du Bois, was seldom seen. He never came to the inn with the other men who met each evening at the long benches in the middle of the yard to exchange news. Mme. Bertillon served my suppers at a table under the beech tree and from this place I could hear the men talk. They often mentioned M. Du Bois. Baptiste, as they called him, had a steady income because he was caretaker for M. Rochelle. But no one envied Baptiste. They pitied him because Armand, his only son, had been lost in the war.

One night I saw Jacques lean over the table whispering. I caught only the words "Armand Du Bois," but I saw a look of interest on the faces of the men. When they left I beckoned to old Francois to join me under the beech tree.

For a time we smoked in silence. Old Francois, Mme. Bertillon's husband, and I were good friends.

"What did Jacques say about Armand Du Bois?" I asked.

"Jacques saw him in the forest last night," Francois answered.

"I thought Armand was dead!" I exclaimed.

"He is," Francois replied. "But he walks in the forest still. A man always comes back to the place he loves. Armand could rest nowhere else. He loved Chantilly."

"Are there other ghosts in the forest?" I asked, amazed at Francois' matter-of-fact tone. The people of La Chapelle were superstitious — I had noticed that often — but I had never heard of the ghosts before.

"Of course," said Francois. "There is Laval who was killed by a falling tree, and Maurice Du Pres,

and Armand . . . ." He held his finger to his lips as Manette came out of the house to clear the glasses from the table. "She was to be married to Armand," he whispered. I looked at Manette with new interest. I often heard the men joke with her, and wondered why they bothered when she seemed so slow and unresponsive. I did not guess she grieved for a dead lover.

The next morning as I walked with Francois through the forest we met Baptiste. He nodded to us, and passed on with a noiseless step.

"Since Armand died he does not come to the inn," Francois said. "Once he was the best talker in the village; now he says nothing. He is always in the forest: he loves Chantilly. He wanted Armand to be a forester and saved money to send him to school. He would have been a good one, Armand would. He loved the trees as other men love women."

"What happened?" I asked.

"The war." Francois shrugged his shoulders. "Armand did not want to go, but he was drafted. In three months a letter came. He was wounded and was to be sent to a hospital. The letter — Baptiste showed it to us every night — said he had distinguished himself in action. Baptiste waited for more news but none came. One night he told us Armand was dead. He stopped coming to the inn. Mme. Du Bois no longer asked the women in to weep with her over Armand's picture. They took it hard. They lost six children, and Armand was the last."

"You say he walks in the forest now?" I asked curiously. "Have you seen him?"

Francois nodded. "One moonlit night. You would say it was the shodow of a tree I saw, but I know it was Armand. He loved the woods — he would have to come back."

I looked up into the green quiet of the trees. "I might want to come back myself," I said. But since that day in July I have not wanted to go back.

I was sitting on the balcony writing when Francois rushed into the room. The only words I could distinguish in his torrent of talk were "Armand — I saw him."

"But you have seen him before," I said.

"No, no, you do not understand!" Francois shouted, pounding his fist on the table at my stupidity. "This is Armand himself. Armand . . . alive! In the garret! For fourteen years! Come and see!" He ran to the railing of the balcony and jumped to the ground.

A crowd of villagers was hurrying down the road and I followed them. By the time I reached the Du Bois house the little yard was filled with people. "Coward," an old woman shouted. Her scream rose above the babble of voices.

Stepping across the narrow ditch I came nea the house. "And my Jacques discovered it," heard the old woman Clélie cry triumphantly "Soon after midnight he came to ask Baptiste t help with our cow who was calving. Jacques hear voices. He heard Baptiste say he would no longe keep a grown man hidden in the attic like a mad man. Then he heard Armand himself answer."

"How did your Jacques know it was Armand?" demanded Francois.

"Must I tell you again?" Clélie screamed. "Jac ques called the gendarme. And the officer foun Armand hiding in the garret where he had bee all these years. The coward! Snail of a man Hiding like a slug in his house."

Just then the village priest came hurrying int the yard. The people stood aside to let him pas and he walked to the door of the house. Ther he turned, smoothed his black frock, and held ou his arms for silence. In the hush the morning Angelus bells rang out. The priest spoke quietly

"You will remember the words of the text I reac to you on Sunday last," he said. "'Little children love one another . . . .'"

"There's the gendarme now!" interrupted Clélie pointing down the road.

Everyone turned to look and the babble of voices broke out again. The officer bustled into the yard pushing away the people who closed in on him from every side. The crowd was silent as the door opened just wide enough to let him through

"He's come to take Armand away," Clélie shrieked. "Armand is under arrest."

The door opened and the gendarme reappeared "Make room," he said.

He turned and pushed forward a shrinking fig ure. The man was grotesquely thin; he had a long beard and his hair was crudely cut. He kept his eyes on his bare feet, and his hands hung awk wardly from the sleeves of his blue shirt.

There was no sound but the asthmatic breathing of old Francois and the clucking of a chicken.

Then a woman pushed through the crowd, cry ing, "Armand, Armand!" It was Manette. She ran to Armand, falling at his feet in her haste to reach him.

"Get up," said the gendarme kindly, and she obeyed. Armand raised his eyes to her, and I saw that they were not the eyes of a madman: they were like the eyes of a child. He looked at her as though she were a stranger.

"There is no room in the world for those who will not fight," he said in a toneless voice.

"Armand," Manette cried again. "It's Manette who loves you." But Armand shook his head.

"There is no love in the world," he said. "There is only hate." As he said *hate* a wild light flared

up in his eyes. "There is only hate," he repeated, his voice rising to a shriek. "I can feel it moving about the house at night, I can smell it in the wind that comes through the shutters, I can taste it in the darkness. At first it was not in the woods, but now it is everywhere. Once the trees softened it, but now it is killing the leaves, killing even the smallest ferns. I can feel it everywhere. There is nothing but hate. There will be war again . . . ."

"Then you can fight for your country again," shouted Clélie. "Coward!"

Armand shrank back. "Coward," he whispered. "Yes. I cannot kill others. I cannot kill myself. So I hide. Hide from men like a coward." Then his head jerked back and he drew himself up to his full height. "No, I am not a coward," he cried. "You are the cowards, you and you!" He pointed at the people. "You do not want to fight, but you dare not refuse. You would not kill a rabbit in the woods unless you needed it for food. But you kill men. I cannot do it. Not Armand." He sank to his knees, sobbing like a child.

Mme. Du Bois hurried from the house and knelt beside him. "There, there, Armand," she said, stroking his face soothingly. "You need not fight." She pulled him to his feet and faced the gendarme.

"Don't take him away," she pleaded. "The war is over."

"I must," said the gendarme. "He is a deserter. I must take him with me. Where are his shoes?"

Mme. Du Bois went into the house. Tears were rolling down her cheeks when she returned. She was carrying a pair of shoes, army shoes, the same shoes Armand had marched away in, fourteen years before.

Armand took them and looked about for a place where he could put them on. He pointed to the woodpile close to the house, and as the gendarme nodded, walked slowly toward it. There he bent down. Then he turned suddenly and flung the shoes into the crowd. He leaped across the few feet of ground to the fence, jumped over it, and in a second disappeared among the trees.

"To the woods!" the gendarme cried. Everyone shouted and pushed. I was crowded into the ditch and when I had scraped the mud from my shoes the pursuers were already scattered through the woods.

When they returned they carried Armand's body. He had run to the pool at the edge of the Rochelle estate, had dived headlong into the shallow water and had broken his neck.

Manette and Mme. Du Bois bent over him. The priest kneeled beside them. Watching their faces I knew that Armand was wrong. There was love in the world. But not enough of it, not enough.

The Roots of the Calvinistic Day School Movement (II)

by Donald Oppewal

In the previous article there was a brief examination of the effect upon the Christian school of two influences: the religio-philosophical system of Calvinism, and the cultural tradition of the Netherlands. Although important, these two influences are only a part of what has produced the Christian school of today. They are only two of the roots that have nourished the school, and we turn now to another, a most important root.

The School System and the Christian Reformed Church: Its Ecclesiastical Roots

The Calvinistic day school in America did not spring full blown upon the American scene. It came as a transplant from the Netherlands and for many years remained a tender plant. It grew very slowly and made very little progress for almost forty years. The American version of the Calvinistic school began in the mind and heart of Albertus Van Raalte, who led the seceders of 1834 to American soil in 1847 and established a colony in what is now Holland, Michigan. Van Raalte stood in a broader intellectual tradition than did most of the seceders, and he saw in education the means by which the immigrant group could develop a cultural outlook and, as he said, "deliver this people and their confession from irrelevance." He thus labored long and hard but with little success to get these early colonists to build and support schools. Concern with getting established in a new world, combined with the belief that the public schools in America were Christian enough, defeated him.

When the Christian Reformed Church was born

in 1857, she inherited one little school in Grand Rapids, Michigan. The long and involved story behind the birth of this church by secession from the Dutch Reformed Church in America is significant for education only in limited ways, and thus need not be told here. The educational significance of this secession is that it was made in the same tradition and spirit as the Secession of 1834 in the Netherlands. Concern for purity of doctrine and suspicion of the world in general made this group conceive of education in purely religious and doctrinal terms. The first school in Grand Rapids was parochial in intent and administration, and until the influence of the Calvinistic Revival in the Netherlands was felt after 1880, there was no thought for any education except that which was strictly and specifically for the perpetuation of the denomination and the Dutch heritage in which it was rooted.

The schoolmasters in these early days were usually appointed by and responsible to a consistory. Although ministers rarely taught in the schools, they were expected to supervise the teaching that went on. These early schools sometimes were simply summer schools; sometimes they were full day schools but carried the child only until he was nine or ten years old. Until 1890, only the Dutch language was spoken in the schools, and this practice was justified, after the supporters of the school had lived several decades in America, on the ground that the church, doctrine, and hymns were in the Dutch and that to perpetuate the heritage it was necessary to use the language in which it was couched. These details are mentioned only to show the degree to which the Christian Reformed Church early regarded the school as the arm of the church, and to contrast this outlook with later movements.

For its theoretical justification for such schools, the church referred back to the church order of the Synod of Dort, which said in Article 21:

> Consistories shall see to it everywhere that there are good schoolmasters who shall not only teach the children reading, writing, languages and free art, but also instruct them in godliness and in the Catechism.

The Christian Reformed Church early adopted this church order for her own government, and used this article to convince her members of the necessity of supporting these parochial schools. In using the church order to justify parochial schools the church was making use of an article of faith which was forged in a different country and in a different cultural context. In the context of the Synod of Dort, Calvinism was the official religion of the state, and the church was thus acting in conjunction with and as the agent of the state. The church was in fact acting upon a specific mandate by the government of the Netherlands to establis schools. In such a cultural context, where th church and state were one, the school had a broa function of enhancing learning in general as we as teaching church doctrine that was state-ap proved.

For our purposes here it is important to not that such a cultural context and political arrange ment called for active administration and contro of the schools by the church. In America rathe than in the Netherlands, and in a social contex where church and state were separate, the Chris tian Reformed Church could not possibly mean b Article 21 what was meant in the Netherlands a the Synod of Dort. The article was nevertheles interpreted to mean that the church had a warran in the historic creeds to establish and maintain da schools to insure her continued existence and vi tality. Although this view of the relationship be tween the school and the church is no longer th dominant and most influential one in determinin policy, there have always been those who hav spoken in the spirit of this ideal. Their voice have always cried out for a closer relationshi between the school and the church, with the churc supervising the school and not just cooperatin with it. The plea that the church should contro the school has sometimes been made in the nam of cultural separation and sometimes in the nam of the need for continued doctrinal purity. Ha these voices continued to reflect majority opinio in the Christian Reformed Church, there would to day be no Calvinistic school. There would be onl Christian Reformed parochial schools. Althoug more will be said later concerning the argument for the parochial school, we should first take a look at another tradition and another view of th school.

Kuyperian Calvinism

There were other voices in the church, and they too, influenced policy and practice in the Cavinisti school movement. These voices were first hear coming from the ministers and professional educa tors who came from the Netherlands after th Calvinistic Revival there under Abraham Kuyper On fire for the Christian school idea, they never theless saw the school as much more than an in strument for the preservation of denominationa purity. They saw it as a working out of the Chris tian idea of man and society through the study o all areas of human knowledge. It was to be a school that exhibited a world and life view. For this they required a school which was subject t no authority other than the Bible and the con victions of those who believed in it. As they saw it this then required a school not dominated by either church or state. Since church and state

ere so closely united in the Netherlands, freedom om one meant freedom from the other as well. here is some reason to believe that these men ver seriously considered whether or not state ntrol was a live option for Christians here in merica. They were opposed to the parochial hool idea, but seem not to have seriously conidered the public school idea. While it was hardtrue that the public school of the late nineteenth ntury was dominated by and shaped by nonhristian forces, these Kuyperian Calvinists did ot need a thorough understanding of the social tuation here in America before making a choice favor of the parentally controlled school. Their rinciple of sphere sovereignty already established hat government and education were separate pheres, and that one should not be dominated by e other. Unlike those who represented the outok of the Secessions, these men had neither to ssume nor to prove that the public schools were godless" in order to justify the private school. heir general theory of sphere sovereignty plus heir specific belief that Calvinism had implicaons for educational theory and practice gave hem all they needed.

These Kuyperian Calvinists spoke out loudly gainst the parochial school ideal. These voices ere so persuasive in the Christian Reformed hurch that she was convinced that she should ive up the parochial schools which she had begun nd turn them over to societies of parents. In the enominational paper of the time, *De Wachter*, here appeared an article by a certain P. R. Holtan, a spokesman for the Kuyperian view, which hows the strong feeling which existed against the arochial school idea. He said:

> The Christian school must not be a child of the churches, or live by the grace of the churches, so that it would flourish or decline in the measure the spiritual life of the church rose and declined. The unprofitableness of the system which lowered education to the status of preparation for catechism, the highest ideal of which was that with the use of ruler and whip the Formulas of Unity were implanted, has long since been evident. The Christian school requires a life-sphere of its own, with its own rationale, not as concerns principles but as concerns administration. (June 22, 1892).

vidently convinced by this type of argumentation, he Synod of the Christian Reformed Church in 892 adopted a resolution favoring the organizaion of a society for the promotion of Christian eformed education and promised such a society s moral support. Although the name of the deomination was included in the resolution, the ame of the society suggested by the Synod indiated a less narrow intent; it was suggested that he society be called the "Society for the Promoion of Christian Education on a Reformed Basis." Apparently the movement for parental schools was already under way, for such a society was organized that very year. Thus the administrative break between the school and the church was made, and the Kuyperian ideal was achieved in theory at least. The break directly affected only some twelve or fourteen schools then in existence, but all schools thereafter established were begun by societies of parents and not by the consistories of churches.

Although this was a decided shift in theory, and one with far-reaching implications for practice, in actuality the school has endured a highly ambiguous relationship with the Christian Reformed Church. The parochial idea and spirit did not die out with this official act of Synod, and the spirit of both Secessions and the spirit of Kuyperian Calvinism have existed side by side in the church. It has recently been observed that "the Dutch type of Calvinism can be divided into the *pro-* and the *anti*-Kuyperian schools,"[1] and this is doubly true of the educational system which grew out of this tradition.

Almost immediately after the administrative break took place there was a renewed expression of the view that the Christian school still required ecclesiastical supervision. It was feared that the judgment of individuals in matters of religion and education would not be as valid as that of the lawful church assembly.

A number of reforms were attempted by the leaders of this new Kuyperian educational movement, and each of them found opposition from segments of the church. This opposition was, and continues to be, strong enough to frustrate some of the necessary implications of the parental rather than the parochial idea of education. One reform advocated by these leaders was that no specific denominational doctrines and creeds should be taught in the day school; loyalty was to be to Reformed principles as applied to educational theory, but not to any denominational forms and usages. Another was that the student body should not be limited to those of Dutch Reformed persuasion: Presbyterians and Methodists were mentioned specifically as being welcome in the schools. Another reform advocated by this group, again resisted by some for many years, was that the English language should be used in the schools. The church resisted this latter reform because her doctrine and heritage were both in the Dutch language, and it seemed to her that the preservation of the doctrine and heritage required the preservation of the language in which they were written. If the youth were to be able to absorb the church heritage they must learn the Dutch language.

1. Jacob T. Hoogstra, in *American Calvinism: A Survey*, Baker Book House, Grand Rapids, Michigan, 1957, p. 96.

It is largely because of this concern for the immediate welfare of the denomination that these reforms have never been fully practiced out of educational principle. To this day, the first two reforms are not deeply imbedded in the practice of all the schools because of the church's direct influence on it through the use of ministers as principals, as Bible teachers, and as members of school boards. The use of English as the language of instruction came about slowly and was demanded by many other non-theoretical considerations.

Continuing Ambiguity

Although the Christian Reformed Church has never changed its official decision concerning abandonment of the control of the school, her actual practice has ranged all the way from careful supervision, even to the point of getting her creeds stated as the creedal basis of the school in the constitution, to simple moral and financial support and cooperation. Although actual practice would not always indicate it, there is ample evidence that the change of mind concerning her role in Christian education was deep and enduring. Whereas the original church order of the Christian Reformed Church directly implied administrative supervision in the sentence, "Consistories shall see to it everywhere that there are good schoolmasters. . . ," this wording was changed by a later Synod to express the idea of moral support rather than control. In 1914, twenty-two years after the first official step in separating the church from the school, the church officially revised Article 21 to read, "The Consistories shall see to it that there are good Christian schools . . . ." Whereas the original reading definitely committed the consistory to hiring the teacher, the revision does not.

The most recent official actions on the part of Synod indicate that the ambiguity is not yet removed from the situation of the rightful relationship between the church and the school. In 1955 the Synod accepted a statement of "Principles of Christian Education," drawn up by the Committee on Education of the Synod. In this statement there is equal stress on the responsibility of the parents and of the church in education. While Basic Commitment No. 8 reads: "The responsibility for education rests upon the parents," of the church as an agency engaged in Christian education it is said that "the church is duty bound to encourage and assist in the establishment and maintenance of Christian schools." The same report again diplomatically straddles the fence by saying in the same breath that "none of these organizations [referring to Bible conferences, Boy's Clubs, etc.], no more than the school, are Church-sponsored," and that "if functioning within the organized church, they naturally are encouraged by the church and come under the supervision of constituted church auth ities." Such statements and declarations do p form at least this service, that they can be re and agreed to by those holding different views the role of the church in general education. Wh they are confusing for educational theory they accurately reflect the general feeling that t church and the school are closely related even wh the exact nature of the relationship is unclear

The Christian Reformed Church will presen be faced with a proposed revision of the chur order on the matter of Christian schools. The p posed revision clearly puts the church in a positi of moral support rather than of supervision a control. Article 34 (which is the proposed revisi for the old Article 21) says:

> Consistories shall diligently encourage the memb of their churches to establish and maintain good Ch tian schools, and shall urge believing parents to h their children instructed in these schools (*Acts of Syn* 1957, p. 406).

It is interesting to note that during the past ye the committee working on the revision has add to the end of the above statement the phrase "a cording to the demands of the covenant" (*Acts Synod,* 1958, p. 393). This indicates that there w some dissatisfaction with the previous suggest reading. One can only speculate as to whether not the addition changes the basic thrust of t statement concerning the role of the church general education. If it does, it would be ju one more example of difference of opinion in t Christian Reformed Church on the matter.[2] T revisions of the church order have been present to the past two Synods, and Synod is expected pass on them at its 1959 session.

While the church officially has continued to mo away from control and supervision of the scho influential people within the Christian Reform Church continue to feel that the church must gi more than simple cooperation in the way of mor and financial support. While to the observer might seem strangely inconsistent to have t church reject the responsibility for administrati supervision on the one hand, and cling to respo sibility for moral supervision on the other han this is not so much inconsistency as it is eviden of the cross-currents of thought in the chur concerning the school.

A former editor (1944-1956) of the offici organ of the Christian Reformed Church, *T Banner,* has for many years and on numerous c casions represented one side of the issue on t proper relation between the school and the churc The continued presence of the parochial scho

2. See also *Acts of Synod,* 1957, pp. 455-507, for a su mary of the pro and con arguments concerning the churc responsibility for general education on the college lev

idea in the mind of the church is due in no small part to his influence and the influence of those who are like minded. In this view the chief interest in the schools becomes that of maintaining denominational loyalty through specific instruction in the church creeds and in the church heritage. It regards the school as one of the main bulwarks against religious indifference and doctrinal laxness. It holds that the church needs the day school as its nursery, and that the church could not long retain its vitality without the reinforcement of the school.[3] The futures of both are inexorably linked, and thus supervision of the school becomes an absolute necessity. In this view the church's very existence is at stake.

The justification for the view that the church should still control the school has been summarized in the following three reasons: (1) the church is the pillar and ground of truth and is therefore the only competent judge of Christian education (2) the church gives financial support and has a right to protect her investment; and (3) there is a great need for keeping children loyal to the Reformed faith.[4]

This supervision and control has been accomplished to a greater or lesser degree in the following ways: (1) through direct cooperation between consistories and school boards; (2) through use of ministers as Bible teachers and principals in the schools and as members of school boards; and (3) through getting a sound "Reformed and not merely Christian" basis for education written into the school constitutions.[5]

Those holding to this view have never given up the principle that the church should direct and control the school, and the actual administration and management has been regarded as only incidental. Should absence of administration and management ever stand in the way of achieving and maintaining control, those holding this view are quite ready to take up the parochial school idea in practice as well as in principle. The clearest expression of this view is found in these words in another *Banner* article. The writer first asks: "Shall we disclose a secret?" and then continues:

> It may be known to some but we are certain it is not generally known. It is this, that not a few of our ministers and some of our prominent laymen would be ready at once to support a movement to make our Christian schools parochial. Their reason is that they are worried about the future soundness of these schools.[6]

It is in this view of the school that the doctrine of the covenant as the theoretical justification for separate nonpublic schools comes to be most strongly emphasized. Those holding this view tend to call the schools "covenantal" rather than either Christian or Calvinistic; and rather than seeking theoretical justification in the Kuyperian conception of sphere sovereignty, it is held that the defense of the Christian school rests upon the doctrine of the covenant. But it does not seem clear to everyone that separate schools follow as a logical necessity from this doctrine. However often this position is *stated*, it is rarely *argued;* this position is often asserted, but the assertion rarely occurs in the context of a reasoned argument leading to the conclusion that this doctrine always and everywhere necessitates separate schools.[7] The doctrine, however, has been very effectively used to gain support for the school movement. Failure to send children to the Christian school has been commonly identified with failure to fulfill the covenantal vows taken by the parents at the time of the baptism of their children.[8]

It has been difficult for many others, not in the Christian Reformed Church but in the Calvinistic tradition, to see how this doctrine of the covenant automatically eliminates the possibility of fulfilling baptismal vows through public education that is congenial to the Christian view. For example, the Reformed Church of America, from which the Christian Reformed Church split in 1857, to this day calls into question the validity of this argument.[9]

However vocal the holders of the "parochial" view have been, it would be inaccurate to say that this view is the dominant one in the Christian Reformed Church and in the Calvinistic school system. Official ecclesiastical pronouncements and editorial comment in church papers do not necessarily give a true picture of actual conditions. The teachers, principals, and board members of the school are the ones who really determine what function the school will in fact serve. Many voices have been raised against the narrower conception of the function of the school, and they have come from ministers and educators alike. Although opposition to this narrower view was more blunt, vehement, and frequent in earlier days when the issue was fresh, there is still considerable resistance to limiting the school to being the arm of the church.

3. See, for example, the January 1957 issue of *Torch and Trumpet*, in which an article on the Christian School is included in a series on the "Pillars of the Church."
4. See *Banner* editorial, "Rethinking the Relation Between our Schools and our Churches," Jan. 15, 1937, p. 52.
5. For an intricate justification of this third method, see *Banner* editorial, April 25, 1947.
6. *Ibid.*, p. 516.
7. See "Covenant of Grace and Christian Education" by Louis Berkhof in *Fundamentals of Christian Education*, Eerdmans, 1953 for one of the better arguments for this position.
8. *Ibid.*, p. 30.
9. For a criticism of the separatistic view by those professing to be Calvinists see, for example, the statement of the Board of Education of the Reformed Church submitted to the General Synod of 1957, pp. 25-28, and "The Church and the Public Schools," a thirty-page statement approved by the General Assembly of the Presbyterian Church in the U.S.A., 1957, pp. 11ff.

Impact of the NUCS

In recent years the National Union of Christian Schools, the national service agency for the Calvinistic system of schools, in its publications and through conferences has done the most to keep alive and operative the alternative view of the function of the school. This organization was called into being by the Michigan Alliance of Christian Schools, and since its inception it has given unity and strength to the Calvinistic day school movement by holding annual conventions, by publishing monthly the *Christian Home and School* magazine, and by publishing textbooks and courses of study. Although its convention speakers have often been clergymen and theologians who advocated the narrowed function of the school, the National Union has in its practices and programs broadened its scope. It has not done this vigorously or consistently because its periodical and its conventions are a sounding board for all opinion, but it has nevertheless provided a non-ecclesiastical voice and has moved toward defining the function of the school in non-ecclesiastical terms.

In one of its early conventions opposition to the continuing spirit of parochialism was evidenced by a member of the clergy itself. In the 1926 convention Rev. E. J. Tuuk is reported as saying:

> There are those who are in their religious life one-sidedly ecclesiastical so that in cooperating in the Christian school movement they are motivated by the consideration of the maintenance of the ecclesiastical institution to which they belong. Their own church must be established and its continued existence as an institution assured. The school then becomes largely an auxiliary to the church and the education given is liable to be marked by denominational distinctiveness. This too has been and still is the motivation in some quarters to the detriment of the school and the future of the children. This *ecclesiastical* motive ought to lose its force entirely and we ought to rid ourselves of separatistic aloofness where it may still be the motive (*NUCS Yearbook*, 1926, p. 9).

A similar note had been struck by Dr. Clarence Bouma in a convention address the previous year. In this speech he argued that a church and a school need a different theoretical basis. He said:

> The three Forms of Unity are not an adequate platform for our Christian school movement. They are ecclesiastical standards and as such I prize them highly, but they are not intended to be and should not be looked upon as an adequate platform for the Christian school movement. . . . For church life and theology a confessional basis is unavoidable and essential. Not so for the Christian School movement. Such a basis is in our Reformed principles (*NUCS Yearbook*, 1925, p. 121).

The more precise meaning of these "Reformed principles" and their bearing on educational theory will be told in a later section. The important point here is the insistence that these "Reformed pri ciples" are not identical with the church creed and that a school can be Christian without bein a church school, or a private school based on som church's creed.

The seriousness of the National Union in a tempting to establish a Christian school syste free of the church is indicated by its early plan to set up a Normal School for the training o teachers. Although the Christian Reformed Churc had a college for the training of ministers at th time, the attempt was made to set up a separat school under auspices of the National Union. Th failure to realize this goal was a failure in estab lishing independence from the Christian Reforme Church. Now the vast majority of the teacher in the Calvinistic school system are trained at Cal vin College, which is owned and operated by th church. This fact has in many subtle ways mad loyalty to the school and loyalty to the Christia Reformed Church almost synonymous, and ha lent a definite denominational coloring to a schoo system that is not in principle intended to b limited to that denomination.

Thus in many ways the Christian Reforme Church as an ecclesiastical institution continues t dominate the school many years after she officiall renounced control of it and even changed he church order to conform to this renunciation. A its best the present school movement exhibits both the spirit and purpose of the Kuyperian tradition and at its worst it still represents a training schoo for the maintenance of loyalty to the Christia Reformed Church on the part of the Christian Re formed children who make up the vast majority of its students.

There are indications that the school movement itself is still not clearly unified in belief concerning its legitimate connection with this one denomination. At the NUCS convention of 1957 the problem was again raised for discussion. There was in evidence a real desire on the part of both the school and the church (a number of ministers were participants) for some kind of mutual support. There was a very real desire to clarify the relationship between the two, but no definitive answer appeared out of the discussion. One convention speaker struck a parochial note by suggesting that there was nothing wrong in principle with church control of the school, and that if the financial or moral need were great enough, the schools should again become parochial. This note was not again publicly sounded, and in the report of the sectional meetings to the convention, the generalization was made that the church has a redemptive function while the school has a cultural function. The relationship was then defined in terms of cooperation rather than in terms of control.

A member of the Reformed Church (one who

s written a doctoral dissertation on the Chris-an School) has noted recently that the issue is ill in doubt:

> I note the current trend to bind the Christian schools closer to the churches. Also the suggestion has been made that teachers sign the Forms of Unity. The value of this movement in the light of the historic principle of the separation of the Christian school society from the church is questionable. Should not the separation of the two be kept, rather than narrowed? I believe in many cases the accusation of parochialism in some of the Christian schools is justifiable.[10]

In concluding this section on the relationship etween the school and the church one might say hat although the school had its historical and theo-tical roots in the church as an institution, its ature lies in avoiding any greater dependence pon denominational creeds for its theory. To the xtent that the parochial spirit still persists in the minds of the people who support the school, the school is in danger of becoming — or remaining — an instrument for five-days-a-week church extension work. In this capacity it has little to say to the American educational world that has not been said better by the Roman Catholic parochial system. As a parochial system, whether in name or only in spirit, it will also have difficulty leading the way for other Protestant groups. It will continue to have difficulty in getting other Protestants to join with and strengthen the Christian school. In order to bring a distinctive witness the Calvinistic school system must be free to fulfill its own calling, free from any church, free from the state, free to be a school first, last, and always.

A following article will be devoted to an examination of the roots of the school system in the Bible as well as its roots in American democracy. These are two quite distinct roots, but each is essential to an understanding of the school as it is today.

10. Jerome De Jong, in *American Calvinism: A Sur-y*, p. 85.

The Evangelization of the TIV Tribe

by Ralph Baker

ORTY-SEVEN YEARS AGO the Dutch Reformed hurch missionaries of South Africa came to Tiv-nd. They kept coming. They came and spent heir energy learning the language and reducing t to writing. They gave the people the Holy Scrip-ures, preached far and wide, trained pastors and vangelists, opened many schools, healed the sick. he began the work in 1911. The response was ery slow. By 1929 there were still less than ten vho had been baptized. But the missionaries per-isted and by 1948 there were 612. In 1957 the Tiv church was formally constituted and now umbers 2,400 baptized adults with twelve con-regations. The Tiv church synod of 1958 has sked for membership in the Fellowship of Church-s of Christ in the Sudan. Indeed, the church of hrist in the Sudan among the Tiv is a great work f God for which we should be profoundly grate-ul. With humility we who are late comers should ecognize the great contribution which the Dutch Mission has made. We should also be gratefully ware of those missionaries who are still serving ide by side with us.

The Christian Reformed Church began working mong the Tiv in 1952 and has since then gradually aken over more of the work from the Dutch Mis-ion. According to the plan, this transfer is to be completed by 1964. Just now, as the Christian Reformed Church is taking over this large work, as it opens the new Takum Hospital (half of the patients of which will be Tiv), raises the budget, sends out more missionaries and opens up new stations, trains more pastors and evangelists and organizes evangelistic campaigns, just at this time it may with profit sit back a moment and ask: How are we doing evangelistically? As I attempt to analyze the problem of evangelism in the Tiv tribe, I am mindful not only of our forerunners and co-workers in the Dutch Mission, but I am also gratefully aware of the blessed presence of the Tiv church of Christ in which we missionaries are simply co-workers in the Lord together with our Tiv brethren. Whatever is done for the advance of Christ's cause in Tivland from now on shall surely be done under the authority of Christ's church in this land. Nevertheless, we missionaries should continue to pray and think and advise as we may see fit. The church in turn is free to do what it pleases with our advice.

IN NIGERIA there is the huge 'Middle Belt', still overwhelmingly pagan, and numbering perhaps six million people. Here is another uncommitted area, perhaps the most searching challenge to 'go

out' which is facing the Church in Nigeria today." So writes Dr. Warren of the Church Missionary Society.[1] In this "Middle Belt" area the Tiv tribe is the largest group, numbering 744,508 by the 1952 Census. The Tiv tribe is the largest pagan tribe in Northern Nigeria. This points out the strategic place of this tribe in the advance of the church in this Northern Region of Nigeria. What the Tiv do religiously will have a large influence upon the religious commitment of the entire region, first of all upon the smaller pagan tribes nearby, but eventually also upon the millions of Northern Region Moslems.

Dr. Herman Gray of the Christian Reformed mission has made a statistical study, using the 1952 Census figures and the 1956 church statistics. His study shows that among the Tiv there are only 2.3 baptized Christians per 1,000 population, or about one-quarter of 1 percent. This very small percentage of Christians has been won after many years of varied evangelistic effort. The first missionaries came to Tivland in 1911. By 1920 a few Tiv Chistians began to help in the preaching.[2] From the earliest times there has been a continuous effort to train church workers. Eleven evangelists entered the work in 1943. By 1952, twenty-four evangelists were in the service of the church. Today there are thirty-one. All of these evangelists have received eighty weeks of formal training over a five-year period. Four of the earlier evangelists were given four more years of instruction and were ordained in 1957. Thus throughout the years a large number of Christian workers have been trained, so that today there are:

pastors in training	4
evangelists	31
Christian school teachers	175
Bible school teachers	450[3]
Nurse-aids and dispensers	25[4]

The missionary staff has also grown throughout the years so that today the Dutch and American missionaries among the Tiv now number about fifty, not counting the wives. A great amount of evangelistic effort has been carried on by an increasing number of Tiv Christians both trained and untrained, as well as by missionaries through healing, education, and direct evangelism. I should like to determine about how many people have been reached with the Gospel in all these var ministries.

1. *Medicine* (*General*). Dr. Gray estimates t in the last twenty-five years about 300,000 peo have heard the Gospel at Mkar Hospital and in t various dispensaries throughout Tivland. Since suggests, however, that this may be a generous ure, I shall reduce it to 200,000 to assure that it conservative and to allow for those who may ha died or those who may have been small children.

2. *Medicine* (*Leprosy*). About 12,000 peo have been exposed to the Gospel at the Lepro Segregation Villages. These have heard the G pel many times, since leprosy patients usually st for two or three years. In these settlements, lar numbers of patients attend the services, and ma children and young people attend school and Su day school as well. To allow for those who m have died and those who may have been or a small children, I shall reduce the figure to 10,0

3. *Education* (*Primary Schools*). Mr. Kenne Bergsma of the Christian Reformed mission te me that 14,789 children have been accepted in Class One of Junior Primary School since 19 These children have received at least a year primary education in which four periods a we are devoted to Bible instruction and one period week to hymn singing. School children also usual tend church services and Sunday school. Howeve since we would not expect small children to b come church members, I shall subtract the nu ber taken in during the last five years. This st leaves a figure of 10,000, most of whom by no would be old enough for church membership. Nov adays most first-graders average about eight nine years of age. But up to a few years ago, ol er children would also often be allowed to ente To assure ourselves a moderate figure, I shall r duce the figure to 9,000. It should also be note though, that many of these have had more than o year of school.

4. *Education* (*Bible Schools*). Bible schools hav taken in about twice as many pupils as have t primary schools, about 25,000. Since Bible schoo have always encouraged and still do encourag adults as well as children to enter, a large pe centage of those taken in would be old enough f church membership. To allow for those childre who may still be small and for those who may hav died I will reduce this figure to 18,000. These hav also been given four periods of Bible instructio and one period of hymn singing each week for on school year. During this year most of them als attended church services and Sunday school. An many of them have spent two years in a Bibl school.

1. "A Day of Testing in West Africa," *C. M. S. News-Letter*, 205 (May, 1958), 7A.

2. For the historical data in this paper, I am indebted to the Rev. D. T. Vander Merwe of the Dutch Reformed Church Mission.

3. Most of these, however, have had no special training outside of a few years of Jr. Primary School. I mention them here only to get a clear picture of the number of kingdom workers.

4. Estimated.

5. *Direct Evangelism.* Once a year the Tiv urch has a preaching week when all the Chris- ans preach in the pagan villages far and wide. here is also some preaching going on in the gan villages from time to time by pastors, evan- lists, and many other witnesses: I have no sta- stics for this, but I think a moderate estimate ould be that 200,000 people have been reached this way, many of them more than once. In any pagan villages where there are one or two ristians, there is considerable witnessing going . Also, some people wander into the Sunday rvices who may not have yet been reached in any her way. We thus arrive at the following table, hich shows the various activities with the num- rs of potential church members resulting there- om:

Activity	*Potential Members*
Medicine (General)	200,000
Medicine (Leprosy)	10,000
Education (Primary Schools)	9,000
Education (Bible Schools)	18,000
Direct Evangelism	200,000

o total these figures up, however, would be in- ccurate since there is considerable overlapping. t is clear, though, that some 37,000 adults now ving have had a rather intensive exposure to the ospel through primary schools, Bible schools and prosy settlements. And even after subtracting 00,000 to allow for overlapping, there still must e some 300,000 adults now living who in vary- ng degree have had some contact with the Gos- el, through the hospital, dispensaries, and village reaching.

OUT OF THIS MULTITUDE of those who have heard the Gospel, there are only 2,400 who have been received into the church. Why is this? Perhaps ome would consider that my question shows in- gratitude to God and perhaps even impiety. But ou understand I am not doubting God's wisdom, ove, or power. Nor am I worried that He cannot carry out His plan of redemption, in this tribe oo. What I am asking is: Is the chucrh proper- y fulfilling her responsibility? Is she compelling men to come into God's house? Has the church really communicated the Gospel? Is there a re- lation between evangelistic method and evange- istic result? Has the Mission given sufficient guid- ance to the church?

It is interesting to note in the statistical table hat in the Takum-Wukari-Baissa area of the Mis- ion, the percentage of Christians is six times as great as in Tivland. The work in the two areas was begun about the same time. The Tiv district has the tactical advantage of being one tribe, one blood, one language; the non-Tiv district, on the other hand, is divided into several small tribes. This would lead one to think that the Gospel would make more rapid progress among the Tiv.

I suppose that there are examples of other areas of missionary endeavor which would make the harvest among the Tiv look rather poor. There is, for example, the thrilling account of work among the mountain tribes of Formosa.[5] Work began among these 150,000 people in 1931. By 1949 there were 7,000 of them baptized. This amazing growth came in spite of Japanese opposition and with very little missionary help. Even if we allow the work among the Tiv to have a head start of eighteen years and compare from 1929 to 1948, the increase in Formosa was at least ten times as rapid.

The large numbers of Tiv people who have heard the Gospel have been noted. No doubt many of these who have heard have in turn told others, not included in our figures. It is therefore my impression that there are few Tiv people today who have had no contact with the Gospel. Does this therefore mean that they have rejected the call of God? I don't believe so. True, there is a growing number of people who through education have given up their paganism but who have not become Christians. Such people are indeed in a precarious spiritual vacuum. The great majority of Tiv, however, I feel, are still in pre-Christian paganism. Many have "heard" the Gospel, but have they really *heard?* Have they really understood?

THROUGHOUT THE HISTORY of the Tiv church, evangelism has always been stressed as the main purpose of the school. Many schools were opened in purely pagan areas. The school, then, did not come in to *aid* the Christian community, but rather to *produce* the Christian community. And indeed, it must be admitted, I think, that most of the converts have come through a process of education either in primary school or in Bible school.

Perhaps some would object to my grouping the Bible schools with the primary schools in the category of education. They might point to the technical name for Bible school — "Class for Religious Instruction" — and to the curriculum which is supposed to be restricted to literacy work and religious instruction. Moreover, there is no academic recognition and the teachers are below the standard of primary school teachers. Yet, in the mind of the church and in the mind of the people in general, there is very little difference between primary school and Bible school. They are both schools. Through an expanded curriculum the pupils come

5. Edward Band, *He Brought Them Out.* London: The British and Foreign Bible Society, 1949.

out of these Bible schools with about the same knowledge as that obtained in a year in primary school. Many of the Bible schools now have the second grade and some even the third. So whatever the Bible school was originally meant to be, we must see it as it is, a school, though of somewhat lower standard than a primary school, but yet a school.

Most of the baptized Christians have been won through the schools, though the percentage has been rather low. Taking the total number of adults now living who have been exposed to the Gospel through the schools to be 27,000, and the present church membership to be 2,409, it is clear that not more than about 10 percent have joined the church.[6] Nevertheless, the fact is that what was calculated to happen has happened. The schools have produced the churches.

HOWEVER, I BELIEVE something else has happened which was not calculated to happen. The church today is made up of young people. Go to any church service in Tivland and you will see mostly young people. Most of the people who are a bit older have grown up in the church. Why are there so few older people received into the church? I believe the older people observe the process by which young people have become Christians and have concluded that to be a member of that group of Christ is quite beyond them.

What is the process which these older people have seen going on throughout the years? Apparently, to each prospective member come the following directions: Go to school. Learn to read and write. Receive Bible instruction in school and learn to sing hymns, particularly those with European[7] tunes. Go to church services and Sunday school and learn to recite the memory verses. After a year or so make your desire known to be registered as a "seeker," the first step on the long road toward baptism. After another year reveal your desire to be listed as a "catechumen." Attend catechism classes faithfully for at least two years. Don't fall behind on your dues, which you are required to pay each month, now that you are a catechumen. Be sure to attend the monthly and quarterly meetings. The meetings may involve you in a round trip of thirty or forty miles by foot, but learn to persevere. After at least two years in catechism, ask the elders for baptism. Prepare yourself for the pre-baptism examination, which lasts for two weeks, in which you will be required to show your ability to answer questions from the Bible and from the catechism. You will also asked to demonstrate your ability to read the Bib

Now there in the bush[8] sits an illiterate Tiv m with his three wives and children. He doesn't thi of his first wife as his real wife and the other t as concubines. The first wife does have mo authority in the household, but all three are h wives. They have perhaps by now all borne hi children. This man will very likely listen to t Gospel with respect if an evangelist comes to h village. He may even confess that Christ's blo saves him from his sins. Possibly he will also a tend church regularly. But I don't think the n tion gets into his head that he can ever be a mer ber of that elite, educated, strict group. He kno that no polygamist has ever been accepted into t church. He is acquainted with the long educ tional process whereby young people have becom members. The possibility of his being involv seems quite remote.

When a Tiv man meets the missionary on a pat in the bush, he will often say something like this "Are you going to visit the school in yonder vi lage?" Or: "Are you going out to visit your chi dren?" (meaning particularly the school children Whether the missionary is an educator or clerg man does not make much difference in the min of the Tiv. He considers the main work of both t be the management of schools. When one asks chief to gather his people together to hear the Go pel, the chief will often say, "Come, hear the laws indicating a legalistic conception of the way o salvation. Perhaps during the discussion the chie is asked whether he is a Christian. This answe is often given: "No, I am too old" (though he ma be only about forty), "but I do send my boy to you school, don't I?" As if to say: "What more i there that I can do?"

Evangelism through education has given the or dinary Tiv man a misleading conception of wha it means to be a Christian. Nor has evangelism through education provided the atmosphere fo family, village, or kindred group conversions Rather, it has effected individual conversion through a long educative process. The people hav come to think that this is the only way of entranc into the church. The schoolboys themselves ofte look at the whole thing rather mechanically. I one asks an adult who is in Bible school if he is Christian, he might answer: "Oh, no, I haven' even been in school a year yet." I don't believe th chiefs have ever considered entrance into th church by family, village, or kindred group as i the realm of possibility.

6. This is a generous figure, since some people are won for Christ through other forms of witness.

7. The term "European" may refer to any whites, be they from Europe, South Africa, or America.

8. The term "bush" means a primitive area, relativel untouched by modern civilization.

THE CHURCH in its evangelistic efforts naturally depends heavily on the schools.[9] Naturally, r it is the schools which brought the Christians the church. The church often has evangelistic eetings in places away from the main stations. variably, however, these meetings are held where ere is a school, so that in the minds of the peo- e the goings-on must have something to do with e school. The evangelist who lives near me says at when he goes on a preaching tour, he always cks out a place where there is a Bible school so at he may stay overnight. Churches are found here there are schools. If there is no school, ere is probably no church. Sometimes Bible hools operate for a year or two and then are osed down. There is often no more Sunday serv- e left either, though there had been services in ie place when the school was in session.

It should be noted that in the eastern non-Tiv ction of our mission, education has been de- eloped along with the church. That is, the school considered as an aid in developing a strong hristian community. In this eastern area one will nd a much higher percentage of the children in ie schools coming from Christian homes than in ivland. Although the percentage of the popula- on which has entered the primary schools in the astern area (3 percent) is higher than that in Tiv ountry (2 percent), yet the ratio of school children nrolled and baptized Christians is much higher n the Tiv area. The non-Tiv area has enrolled wo children for each church member. The Tiv rea has enrolled six children for every church ember. We should observe that no schools were pened in the far eastern area of our Mission (the Baissa district) until 1953. Yet the church in this istrict has gained rapidly, and today this area has he highest percentage of Christians of the whole ield (3 percent). The highest percentage area in he Tiv field is Zaki Biam, which has one half of percent.

Years ago the Tiv looked at schools with suspi- ion. Not so today. The Christians want to expand heir Christian school system much faster than the upply of teachers will allow. Many of the pagan hiefs want schools near their villages. The teach- r holds one of the most exalted positions in the ommunity. Most of the Tiv people have come to nchor their hopes for the future on education. Vithout doubt, the demand for education will in- rease.

9. This heavy dependence on the school in evangelism is ot confined to Tivland. Rev. Robert Recker of our Mission aid that at the April, 1958, meeting of the Christian Coun- l of Nigeria, the following statement was made: "The chool is the best means of evangelism that missions have." his statement was left unchallenged. The churches would eel the same way as do the missions.

This is the history which has led us to the situation of today. This history cannot be erased. The Christian community must do all it can to improve its school system, academically and spiritually.

I DO NOT BELIEVE, however, that it is too late for the church to get up on its own evangelistic feet. That is, the church should now launch an intensive *preaching* mission, quite independent of the educational props which have hitherto undergirded and dominated the entire Gospel witness. The school can hope only for the conversion of individuals, in isolation from their families. The church has a message for families, kindreds, and clans. It is time that the church summon meetings in pagan villages, not necessarily in churches or Bible schools. It is time to call together the leaders of pagan kindred groups—men who are blood relatives.

The Tiv social structure is built upon and welded together along blood lines. "The Tiv are in a Family State . . . . We see the Family in its various stages from the immediate progenitors to the patriarch of his Family group, and from him to the kindred group, which is an original Family group split up into lesser Family groups. . . ."[10] The divisions of the United States are determined geographically: states, counties, townships, cities, villages. The divisions of Tivland are determined genealogically: clans, sub-clans, kindreds, family groups, households. Every village contains a family group. Several villages are joined in a wider family group. Several family groups make up a kindred, several kindreds the clan. The clans trace their origin back to the father of the tribe, Tiv. The people are much more conscious of their relatives than we are and can trace back their ancestry for several generations. The word "brother" has a much wider reference and entails a much more complicated social relationship than among us. These folk are clannish in the most elementary sense.

Now this tribal loyalty or loyalty to one's clan or kindred has worked and still does work mischief, of course. It leads to both intertribal and intratribal frictions. Even today these frictions can sometimes be noted in the church between Christians of different clans. Although Satan may try to take advantage of this situation, it was under God's providence that the Tiv came to be socially organized as they are, and it is under His providence that this feature of tribal life will be turned to His glory.

That blood is the basic tie among the Tiv, everyone knows. But this fact has not been adequately

10. Downes, R. M. *The Tiv Tribe*. Kaduna: Government Printer, 1933, p. 24.

utilized in the spread of the Gospel. Family groups have never been made aware that the Gospel was being brought to them as a group, and that they as a related group must discuss the issue and decide what they must do. Village heads have not been made aware of the implications of their conversion for their villages and surrounding villages. The Biblical doctrine of the covenant will some day come to its richest expression among such folk as the Tiv where age is respected, having children is the greatest blessing, and loyalty to family and family group is so strong. The family embraces a far wider circle here than it does among us. Peter's "to you and your *children*" (Acts 2:39) still awaits a great fulfillment here. Paul's "you and your *household*" (Acts 16:31) has a great potential power in it for Tivland today. The church must press for a larger fulfillment of God's promise to Abraham concerning the blessing for "all the *families* of the earth" (Genesis 12:3). All these words — "children," "household," "family" — have an enriched missionary significance when they are applied to African tribal society. In faith we are called to look for greater fruits as we read in the Revelation to John of "a great multitude . . . from all tribes and peoples and tongues" (Revelation 7:9).

ALTHOUGH the Tiv church is now established, the tribe as a whole remains untouched. Though there may be an organized congregation in every clan, the family groups within the clans have not been challenged. Group conversions have not been attempted. In order for the church to bring the Gospel in this fashion it must learn to speak the elementary Gospel message in a relevant fashion. The Word of God must be addressed in concrete reference to the physical misery, fear, and religious ritual of the people. There is pioneer work waiting to be done in the problem of how effectively to communicate the Biblical message in a pagan pre-Christian environment and how to relate the Biblical doctrines such as the covenant doctrine to the strategy of evangelism in a tribal society.

This points up the acute need for a theological college purely from a missionary concern. The spearhead of the evangelistic advance will be forged in the theological college. When one is burdened by the tremendous evangelistic task confronting the church in this land, he is thrilled to hear about the plans for the new Theological College of Northern Nigeria,[11] to be opened in 1959.

11. The Tiv Church Synod has officially endorsed and is participating in this venture together with other communions belonging to the Fellowship of Churches of Christ in the Sudan. Out of eight applicants from the Tiv Church, the Synodical Committee has accepted four who will take the Entrance Examination. The Synod has also agreed to pay full tuition fees for two students.

Article II of the proposed constitution reads follows: "The Object of the College shall be: To train students for a Christian ministry th shall be both pastoral and *missionary* in ch acter," and "B) To provide, insofar as may feasible, a continuing stimulus to study and keeping alive pastoral and *missionary* vision amo those engaged in the active ministry" (itali mine). As the professors and students go to wo they shall always have two equally great concep in their minds and hearts: the sheep and lam that must be fed, and the other sheep that mu be gathered in. It is also gratifying to note th in the suggested Course of Theological Study, t following subjects are included: Principles Evangelism, African Indigenous Religion, Isla It should not be assumed that the Tiv Christia will of their own accord carefully relate the preaching to the present religious outlook of t people. There is a tendency to shy away from t subject. Nor is it to be assumed that they will their own accord change evangelistic procedu when they are accustomed to a different sort pattern. But they do have a great confidence the Bible, and they will follow what they ca understand to be the teaching of Scripture.

I BELIEVE that when a vigorous evangelistic pr gram, a church-centered preaching mission, launched, and the challenge of the Gospel is brougl to the family groups, the splendid witness of th healing ministry will bear abundant fruit and th educational program will have a tremendous tas in helping to build up strong Christian commun ties. On the other hand, the problems which th church would have to resolve would increase. Th main question would be polygamy. The churc would have to decide anew what Christ demand of a believer who in his pagan state became th head of a polygamous household. The meanin and time of baptism would have to be reconsid ered.[12] In the evangelism of today, dominated as is by schools, the long process is the accepted pa tern. Classis Zaki Biam asked the 1958 Synod t reconsider the time of baptism. The Synod an swered firmly: "This shall be as it has been." Thi means that no one should be baptized who has no spent at least two years in catechism. That on of the four classes brought this matter to Synod however, shows that there may be a change com ing. There are other signs of a change. The two week period just prior to baptism which was calle

12. Dr. Winburn T. Thomas writes in his article, "Ma Movements in Eastern Indonesia": "The practice has be to baptize whole villages and tribes upon the request the heads" (*World Dominion*, XXXIV: 276, Oct., 1956). family group evangelism is attempted, the stage will set for group baptism.

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"Pre-Baptism Examination" is now called "Pre-Baptism Instruction." Furthermore, formerly elders chose the candidates for baptism; they now wait for the people to express their own desire. Only a few years ago one would hear the elders give report cards on the candidates: so many questions answered satisfactorily, so many partly right, so many wrong, and such remarks were heard as: "We don't know what to say about that one woman who cannot read very well." Nowadays one is beginning to hear: "Well, after all, we don't baptize because of one's knowledge but because of one's faith."

Along with a greatly increased evangelistic program and an increasing church membership, many more ordained pastors will be needed. Ordination of pastors has come very slowly. This is not because there have been no leaders, for already in 1938 eleven men began a special Bible Training Course. Upon completion of the course in 1943 they were given the title of "evangelist." By 1952, the evangelists numbered twenty-four. No pastors were ordained, however, until 1957, and then only four. The delay had been caused by a concern for academic qualifications. In the meantime, though, the evangelistic advance of the church was held back.

Our concern for a highly educated clergy must continue, what with the development of education nowadays. However, there are still many areas where Spirit-filled men, clothed with the office and authority of a minister, could perform a wonderful service for the church, even though their academic qualifications might be low. The point is that if the minister is a little above the level of the people in his area academically, he can be a great blessing. I believe it was a mistake to wait so long with ordination. I am also sorry that the Synod of 1958 has said that only those who know English may apply for the next pastors' class. There should be and could be forty pastors today instead of four. I mean that ordained men would be doing much evangelistic work as well as pastoral work. The Holy Sacraments today surely should be entirely in the hands of the Tiv clergy, and that not only on the central stations, but in many of the smaller church centers throughout Tivland as well. The church should be fully manifested in as many places as possible.

It should be added that the church services should be made more colorful and interesting. They will become this by becoming more African. The African has learned to copy our pattern of worship, but he has not been encouraged to enjoy himself in his worship. Missionaries have discouraged instruments in church. This is unlike Psalm 150, and indeed quite un-African. It was good to see the Synod of 1958 approve the use of Tiv instruments in the services, and in recent months it has been a deep pleasure to hear the drums and flutes. I am glad that there are seventy Tiv rhythms in the Hymn Book. May future editions contain more. A worship of giving must be developed. At the present it is such a regimented, legalistic business. Colorful, joyful harvest festivals should be provided when people could bring their tithes. An African market place is not like an A & P Supermarket. Court sessions and social occasions are also different from ours. It should not surprise us that a truly African church service will be somewhat different from ours. And we must remember that the church must provide the Christian community with meetings which are spiritually refreshing and socially satisfying. The pagan society provides frequent festive occasions with much music. The church should provide an outlet for this festive and social spirit.

I BELIEVE there is a great future in store for the church in Tivland. There is a great adventure in the Spirit to be experienced, whereby the tribe as a whole or a substantial part thereof shall be compelled to come into God's house (Luke 14:23). Then shall the chiefs bring their glory into the city of God, and the Tiv will come bringing the glory and honor of their tribe into the new heaven and the new earth (Revelation 21: 25,26). May God be increasingly glorified in the Son even now as the Son brings the dead to life (John 17:2).

BOOK REVIEW

A *New Eusebius*: *Documents Illustrative of the History of the Church to A. D.* 337, edited by J. Stevenson. New York: Macmillan, 1957 pp. xix, 427.

Reviewed by ROBERT T. OTTEN, Associate Professor of Classical Languages, Calvin College.

While the history of the Church in the first centuries of our era has been a constant feature of theological research and study, never has so much and such excellent material appeared as during the past few years. What was once considered the private domain of theologians with an antiquarian bent has now become a vast new field of study for linguists, historians, classical philologians, sociologists, and intellectual-history enthusiasts. New and better editions of the sources are appearing; and no less significant are the first-rate translations, often by the same scholars who have edited the texts. Both Catholic and Protestant publishing houses have entered the field without anticipating, apparently, any financial loss. Even popularizations of the material now available in this area have risen to a correspondingly high level, so that there is now available to anyone who seeks it, a knowledge of the Early Church which only a half-century ago would have been the quest of a scholar's life time.

The book under review is a fine example of this new and first-rate scholarship which seeks not to hoard but to disseminate the results of long, painstaking, and often tedious study. It contains, as the sub-title itself indicates, documents to illustrate the history of the Church up to the death of Constantine. And *history* is to be taken broadly: simple martyrs and famous bishops, centurions and emperors, clandestine services and brilliant Councils, heresies and settled doctrine, all find their place in this panorama of the Early Church.

But I must not leave a false impression: this book is not a miscellany designed to edify, but rather a highly organized book designed to instruct; it is not for the casual reader but for the student. Let me describe its organization. It contains 319 documents, all in translation, and arranged in historical order from 49 to 337 A.D. The documents themselves, taken from both Christian and pagan authors, vary in length from two lines to several pages. Each of the documents is accompanied by a number, its date, and its source. Standard translations are used, though sometimes altered to suit more recent scholarship. Where there are significant variant readings in the original text, these ar listed with an explanation and with a occasional suggestion to meet the diffi culty. The high quality of the trans lations is further attested by the name of such scholars as Chadwick, Swete Grant, and Gwatkin. The notes whic accompany many of the documents ar uniformly valuable and relevant, an the sources they list will provide th student with a rich and varied bibliog raphy; Harnack, Burkitt, and Ramsay are frequent names. Cross reference to other documents help the reader t synthesize the material. Eleven page are devoted to a valuable section, "Note on Sources." Two chronological tables "Synopsis of Church History" (98-33 A.D.) and "Cyprian," a full index, an end-paper maps of the Roman Empir complete the aids which the editor ha added to serve the student. Not al source-books, it must be said, have bee so well edited and arranged.

Those whose curiosity is engaged b the puzzling "Rotas-Sator Square" (p 7) may find interesting the article b H. Hommel in *Schopfer und Erhalte* (Berlin, 1956) who finds *sator*, *opera* and *tenet* the only operative words, an

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hinks the Square pre-Christian in origin, perhaps Stoic.

I conclude the review with two extracts which will serve, I think, to remind us that the Church is united not only in fidelity to doctrine but also loyalty to a Person. The first is taken from the "Acts of the Martyrs of Scilli" (p. 4). The Roman proconsul Saturninus is urging the Christian on trial before him to swear by the genius of the Emperor:

Cittinus said: "We have none other to fear save the Lord our God who is in heaven."

Donata said: "Give honour to Caesar as unto Caesar, but fear to God."

Vestia said: "I am a Christian."

Secunda said: "I wish to be none other than what I am."

The proconsul Saturninus said to Speratus: "Do you persist in remaining a Christian?"

Speratus said: "I am a Christian." And all were of one mind with him.

The proconsul Saturninus said: "Do you desire any space for consideration?"

Speratus said: "When the right is so clear, there is nothing to consider."

The proconsul Saturninus said: "What have you in your case?"

Speratus said: "The Books, and the letters of a just man, one Paul."

The proconsul Saturninus said: "Take a reprieve of thirty days and think it over."

Speratus again said: "I am a Christian." And all were of one mind with him.

The proconsul Saturninus read out the sentence from his notebook: "Whereas Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda, and the rest have confessed that they live in accordance with the religious rites of the Christians, and, when an opportunity was given them in returning to the usage of the Romans, persevered in their obstinacy, it is our pleasure that they should suffer by the sword."

Speratus said: "Thanks be to God."

Nartzalus said: "To-day we are martyrs in heaven: thanks be to God!"

The second extract, taken from the famous "Epistle to Dionetus" (pp. 58ff.), describes the Christian way of life:

For Christians are not distinguished from the rest of mankind by country, or by speech, or by dress. For they do not dwell in cities of their own, or use a different language, or practise a peculiar life. This knowledge of theirs has not been proclaimed by the thought and effort of restless men; they are not champions of a human doctrine, as some men are. But while they dwell in Greek or barbarian cities according as each man's lot has been cast, and follow the customs of the land in clothing and food, and other matters of daily life, yet the condition of citizenship which they exhibit is wonderful, and admittedly strange. They live in countries of their they share the life of citizens, they endure the lot of foreigners; they endure the lot of foregners; every foreign land is to them a fatherland, and every fatherland a foreign land. They marry like the rest of the world, they breed children, but they do not cast their offspring adrift. They have a common table, but yet not common. They exist in the flesh, but they live not after the flesh. They spend their existence upon earth, but their citizenship is in heaven. They obey the established laws, and in their own lives they surpass the laws. They love all men, and are persecuted by all. They are unknown, and they are condemned; they are put to death, and they gain new life. They are poor, and make many rich; they lack everything, and in everything they abound.

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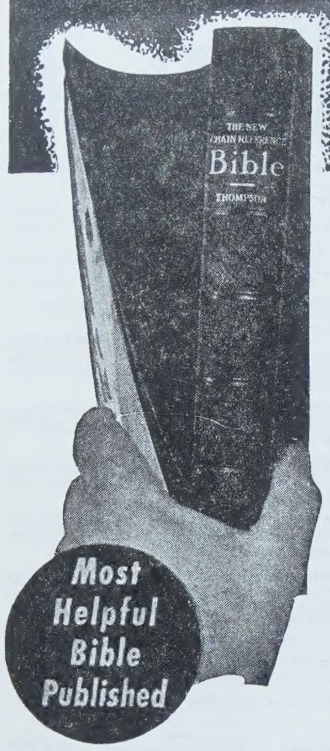

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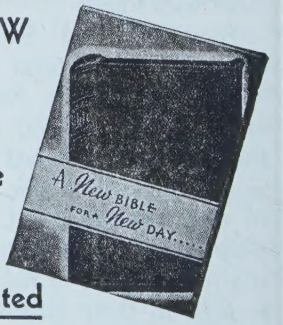

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